

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty in *State Library* City.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

Sunday Freights. It seems to us that one of the most open, flagrant and inexcusable violations of the sacred Sabbath day is this of running freight trains. As an excuse for running passenger trains we are told that the United States mail must go, preachers must be carried to their appointments, and other good folks must go home for the Sabbath or to see their sick kin. So if that is sufficient excuse for running passenger trains on the Sabbath, just let them go at that. But the Sunday freight, we have never yet heard the first pretense, or semblance of excuse for that. They seem to run because they can run; because there is a law on the statute books that they shall not run; and because the men who have them run want to show to the rest of the world that they themselves no longer regard God's law of the Sabbath. You take the men who run these Sunday freights, the men who shovel the coal into the fire boxes, who pull the throttle, who manage the breaks and who receive and execute the orders, and the last one of them, as far as we have ever seen or learned, will tell you that they regret from their hearts that they must run these trains, and wish that they could have the Sabbath for rest and recreation.

Railroad authorities may order freight trains run on Sundays, but railroad employees do evermore, (as a rule) regret to have to carry out those orders. Ask the men in the cab, and in the caboose, who must needs tug at their task through the long Sabbath, when they know other people are resting, and when they know too that it is God Almighty's will and way that they themselves should be resting, and they will tell you that they wish people would speak out and have these freights stopped. There is law against the matter, but it is not executed.

Sometimes the law allowing "perishable products" is worked to the extreme limit, and more often disregarded altogether.

Recently a Sunday freight carried one

car load of "dried fruit"—and that was the only car on the freight even billed as "perishable." Now dried fruit is about as perishable as kiln dried lumber, and no more so, if kept dry. Not long since a solid train load of coal came by on the Sabbath. If there was anything more perishable aboard than bituminous coal, it was on the caboose car. On another recent Sunday there came through our town a long freight with not a single car or item marked "perishable." It was known as a "tramp local" and stopped here and put in a car on the siding. There was absolutely no pretense to a perishable product on the whole outfit.

On still another recent Sunday there passed here for Selma, N. C., and Pinner's Point, Va., three solid freights. One had four loaded cars and sixteen empties: another three loaded cars and forty-two empties: another thirty-eight loaded cars, "full train," and if a single train or car carried one article marked, "perishable," or with any pretense of being perishable, we had no way of finding it out. These instances are given to show that freight trains are being run on the Sabbath seemingly to show that they can run. There seems to be no other excuse. If it were better, cheaper, safer, more convenient, and closer economy, the matter might be different. But how freight can be carried with more safety and more economy on the Sabbath than on other days we fail to understand. It seems to be a case of open violation of the Sabbath for which there is no excuse. And to say the least the Sunday freight is an unholy noise, a disagreeable nuisance and an abomination unto the Lord. It is a reflection on our civilization that they are allowed, to say nothing of our feeling that the Sabbath is the great God's holy and sanctified day. The freight train has no more right to haul coal and wood on the Sabbath than your man and mule team have, not one whit, and the unholy practice should cease.

—Rev. N. G. Newman is conducting a successful series of meetings at Elon College and is preaching able, helpful and inspiring gospel sermons.

Religion and Business. There is no incompatibility between right business methods and true Christianity. God never intended that religion should war against business, and business against religion. The Maker of this universe was as good economist as He was moralist. His laws of economy are as wise as His laws of morality, and His laws of business are as safe, sound, and secure as are His laws of religion. God did not make liberal laws of morality and stingy laws of economy. By no manner of means.

Because a man succeeds in business, that is no evidence for suspicion that he is a sharper, violates the laws of morality, and disregards the rules of integrity and virtue. One must agree with a recent assertion in The New York Christian Advocate to this effect: "Between true religion and strict attention to business there is no incompatibility. To say that a good, a just, a truly religious man of ability and industry cannot succeed in business is a libel on our civilization. Is it true that only sharpers, or men so given to business as to have no thoughts of God, the state of morals, or the moral condition of their own families, can succeed in business in the United States? Then it must be that the great majority are scoundrels." But the great majority are not scoundrels, and many a good, just and truly religious man is succeeding in business. Because a man gives a great mind and great energy to successful business in no sense argues that he is hard-hearted, unscrupulous and irreligious. When a child of God carries out God's moral law in the business world in any great degree he is a successful business man. When another child of God carries out God's economic law in the moral world, to any great degree and efficiency he is a moral force and a spiritual power.

It is indeed folly to consider that a man who is successful may not be religious; and equally as foolish to argue that the man who is religious may not succeed. The man who argues that the religion of our Lord Christ is thriftless, and leads to prodigality, indolence, and poverty is wholly without knowledge as touching the deeper truths of Christianity.

FROM THE FIELD.

Henderson Letter.

The one thing of interest to write about is our revival meeting, the first in the new church. Rev. C. H. Rowland came and did the preaching. The attendance was beyond expectation. Those who heard the plain, earnest gospel sermons of Bro. Rowland were delighted. After nine services our own people and the town folks were reluctant to have the meeting close. There were a number of professions and reclamations, nearly all young men. I have received eight names for membership, seven of these are adults, and hope to have others unite before close of the year. The effects of the meeting are seen in the Sunday-school. Supt. Langston announced yesterday that it was necessary to organize two new classes. Our people feel greatly encouraged and they have just cause to be. A little band never struggled harder to establish a house of worship. The home mission committee of the Eastern conference has stood nobly by the work. The conference acting on the recommendation of the committee has given magnanimous assistance and will continue to do so. I feel that already our church has done real good in the town and is destined to take a place along with the other churches in looking after the moral and spiritual welfare of the people.

C. E. Newman.

Henderson, N.C., Nov. 29.

Wakefield Notes.

The writer (and pastor) of the Wakefield pastorate, has made his monthly round and he was most pleasantly received by his people. At our 4th Sunday appointment with Wakefield church, the congregation could not be accommodated, many having to go away because of lack of room in our building. Prof. J. J. Lincoln, his good wife, and Bro. A. A. Atkinson, united with the church. Prof. and his wife came in on church letter from Elon College, N. C. But, Bro. Atkinson, came in on confession of faith.

We are especially glad to have Prof. Lincoln and his wife join us. Brother Lincoln has been and is now a most successful teacher, a loyal Christian, and a man of sterling worth in any place. It has already been said that Wakefield school is the school of this part of the country.

Sister Lincoln is a jewel in the church and has already proved her worth here as a member. All kinds of building material has been placed upon the church lot, and carpenters are at work in the

construction of our new church building.

We are praying, hoping, and working to the end of getting our house completed. The work here is more hopeful than any place we know, and we hope that the people of the entire Christian conference may look to this point and assist us in every way possible. We have some forty-five members here, yet, many of them are not able to contribute much materially. But we as a church see the need of a building and a respectable one. So we have planned to erect a \$4000 house that we may accommodate the people and also reflect dignity upon the Christian denomination. We, as a Christian organization, have some of the most noble, loyal and self-sacrificing men and women that can be found at any place.

Who will sympathize with us five or ten dollars worth? If any persons are lead by the spirit to contribute to this church building, please send to Brother C. W. Richardson, Wakefield, Va.

We thank you in advance, and ask God's blessings on the work.

C. C. Jones.

Truett, Ala., Letter.

Last Saturday and Sunday was our regular meeting time at New Hope Church. We had a very pleasant service indeed. On Sunday we presented the claims of the Christian Orphanage, and raised \$7.34 in cash, which was a fine collection, for so small a congregation. We are moving along well at New Hope. Every thing points to a successful year at this point. This is one of the oldest churches of our conference. In fact it has been a power for good during the long period of time it has existed. It has sent forth into the world of usefulness many good men and women. Some of the most consecrated workers of our denomination in the South have gone out from this dear old church. There is no such thing as failure with the church of God. It is a blessing to humanity, and is unconsciously making a record. Let us not become discouraged for "In due season we shall reap if we faint not." Think what your community was before the organization of the church, and then see what it is since, and in this way you can tell of some of its benefits. Therefore every dollar contributed to the church for any of its enterprises is an investment of which the donor might be proud. It pays compound interest at a rapid rate. Yes we need to invest more in our boys and girls, and in the kingdom of God, and less in houses and lands, and perishable riches of time. God bless the church.

"Some time the devil tempts me,

And says it's all in vain,
For us to live a Christian life,
And walk in Jesus' name:
But then I hear the Savior say,
I'll lend a helping hand;
And if you'll only trust me,
I'll guide you to that land.

G. D. Hunt.

HOME AGAIN.

Dear Friends of the Sun Family:

When I wrote from Dayton last spring my resolution "to write again soon" was good but, alas! like many of our resolves to do and be good, I failed to carry it out, but I will try to practice some of my early teaching and try, try again.

On account of a scarcity of funds it was thought necessary by those in charge to discontinue my work for the present in Dayton. It was a great grief to me to leave my work there because of the urgent need, but I have confidence in the ones in charge and in the people among whom I was laboring and I trust that through God's providence and the cooperation of the workers the work will not be allowed to suffer.

I left Dayton Friday afternoon of Oct. 23, and after a very car-sick journey and one or two stop overs was able to reach home in time to attend the Ga. and Ala. Conference. By home I mean the South. As I was coming through North Alabama and raised my aching head to glance out the car window and caught sight of a field of cotton, I was conscious of a sort of joy and rest, in spite of the pain, in the thought that I was home again. I have many and dear friends in the North and have nothing but love in my heart for it and its people, but I better love my own, my native Southern land and home. Though sometimes very home-sick, I have not yet had opportunity because of the press of work to visit my own dear country home, but I am grateful that I find a home and a welcome wherever I go.

The conference was well attended considering the extremely rainy weather the first night and day of the session and was as a whole a very successful meeting. Rev. H. W. Elder who gave half his time last year to Home Missions reported as a result of his labors one new church at Enigma, Ga., with a membership of twenty-three and a church house practically out of debt, worth \$1,300. This church was received into conference. Beside this is a brick church on Rose Hill in Columbus in course of construction and which he hopes to be able to hold services in this winter or early spring. This church is located in a heathful residence section of Columbus and when completed will be

the largest, most beautiful church in our two conferences and deserves the support of all our people. It is a very needy time financially at this point and just at this crisis contributions from any friends could not be more worthily placed and would be gratefully acknowledged. The same disposition was made of the Home Mission funds this year as last.

The Committee on Education reported the High School as having been located at Oak Grove, Ga., and that it was the plans of the building committee to begin work on the building soon.

At the Wednesday evening session a Christian Missionary Association was organized and about \$25.00 raised for missionary purposes.

On Thursday morning there was a new movement in the form of field Secretary's work presented and proposed to be undertaken by the writer. There was a free will offering of \$10.00 made for this purpose. It is the purpose of this worker to visit, as nearly as possible, every church in the two conferences and help in the work in whatever way possible; by presenting the needs of the work, both home and foreign, and in co-operating with the pastors in organizing wherever advisable and practicable for more effective work in order that these needs may be met. Of course such an undertaking will be a failure without the hearty support of the ministers of both conferences, but I have confidence in our ministers in this respect, and in view of this confidence I am going to ask that all the pastors of the Alabama conference send me as early as possible a list of churches in charge and the time of holding services, both Sunday-school and preaching, in order that I may be able to plan work for that conference. I hope to be able to visit nearby, if not all, in this conference before Christmas, and while I have been unable to plan sufficiently far ahead to give list of appointments here I will communicate with the pastors as to when I can reach churches in time to have it announced.

There being no conference fund and the worker having no other income the work will be dependent also upon the financial support of the people, in this respect, however, we also have confidence.

The devotional services of the conference session were pleasant and inspiring and the preaching was good. Rev. B. F. Young preached the introductory sermon. Rev. J. H. Milam preached on Wednesday and Rev. G. O. Lankford preached the annual sermon at 11 o'clock Thursday, after which conference adjourned to meet with the church

at Richland, Ga., on the last Tuesday in October, 1909.

My address until the Holidays will be Columbus, Ga., 24-29 St. where I am making headquarters while in this conference.

With kindest regards to all my friends, I am,

Yours in Christian love,
Bettie Stephenson.

MEETING OF THE CHRISTIAN MISSIONARY ASSOCIATION.

At Spring Hill Christian Church, Dec. 8, and 9, 1908.

We are anxious that the coming session of the Christian Missionary Association shall be the best that we have ever held. It will meet on historic ground. It was at Spring Hill that the mission spirit of the Conference first took definite form and the work we are doing today was begun. It will be interesting to go to the source of the great missionary stream that is flowing through the Conference today and reaching out to help and bless mankind. We as a Conference would be poor indeed if it were not for the mission spirit that entered early in the sixties. Much has been accomplished since that day. Great have been the changes. Our roll of churches has more than doubled. We should be delighted with the achievements of the past, but by no means satisfied and contented to stop where we are. We are looking to splendid future and it is important that we catch the vision of our possibilities and be inspired to undertake a greater thing for the great Head of the church.

The Christian Missionary will no doubt become a Conference Association at the coming session. It has practically been this for some years. It will now become such in name and work. It will help in developing the Conference. This is greatly needed. We need at least \$5,000 this year for our Conference mission work. We ought to have it by all means. The Association can be made a powerful agent in gathering funds and creating missionary sentiment. It deserves the hearty support of every member of the Conference. It is a plea for personal contributions to this great work.

We want to make a plea for a large delegation at the coming session. To be sure you can spare two days from your work and go with us to this important meeting. You will be well paid and go home declaring that it was good to be there. This will be one of the most important sessions that we have ever held.

Tentive Program.

Association Called to Order by Rev.

J. W. Harrell, Pres., Portsmouth, Va.

Religious Exercises, by Rev. H. H. Butler, Suffolk, Va.

Roll Call and Payment of Dues.

Reorganization and the Election of Officers.

Address of Welcome, by Rev. H. E. Rountree, Waverly, Va.

Response, by Rev. C. C. Jones, Wakefield, Va.

Report of President.

Report of Executive Committee, Rev. W. W. Staley, D. D., Chairman, Suffolk, Va.

Address, Tithing and Missions, by Rev. W. D. Harward, Norfolk, Va.

Address, The Christian Church of the Future, by Rev. C. C. Ryan, Norfolk, Va.

Report of Missionaries working Under the Auspices of the Association.

Address, The Fruits of Missions in the Southern Christian Convention, by Rev. C. H. Rowland, Franklin, Va.

Report of Treasurer, B. D. Jones, Holland, Va.

Second Day.

Association Called to Order.

Religious Exercises, by Rev. I. W. Johnson, Suffolk, Va.

Report of Committee on Missionary Literature, Rev. N. G. Newman, Chairman.

Address, Our Mission Points, by J. O. Cox, South Norfolk, Va.

Address, Our Mission Needs and How shall they be Met, by Rev. R. H. Peel, Windsor, Va.

Report of Committee on Fields, Rev. J. O. Atkinson, D. D., Chairman.

Address, A Plea for Personal Contributions, by Rev. I. W. Johnson, Suffolk, Va.

Address, Necessity of the Conference Association, by Rev. H. H. Butler, Suffolk, Va.

Report of Committee on Plans, Rev. W. W. Staley, D. D., Suffolk, Va., Chairman.

Missionary Sermon, by Rev. W. H. Thompson, Norfolk, Va.

Address, Possibilities of a Conference Missionary Association, by Rev. M. L. Bryant, Berkley, Va.

We have given above the principle features of the program which will be printed for the use of the association in its season. Every body is requested to prepare well the parts assigned them. All have been notified by postal of their respective parts.

J. W. Harrell, Pres.

Vice-President-elect Sherman files with the secretary of state of New York his expense account in the recent national campaign amounting to \$2,800. This was largely for postage, stationery, hotel and traveling expenses.

NOTES AND PERSONALS.

—Has your Sunday-school organized a Teacher Training class? If not, why not?

—Rev. L. F. Johnson changes his address from Greensboro, N. C., to Raleigh, N. C.

—Hon. Frank H. Hitchcock is to be Post Master General in the Taft Cabinet, the first appointment to be made.

—Next year, 1910, will be census year and Director of the Census North says it will cost \$12,930,000 to have the work done.

—Peloubet's Select Notes for 1909 are now ready. The publishers sell them at \$1.25. If you will send us your order at once with \$1.00 per copy we can supply you.

—The Christian Missionary Association meets at Spring Hill, near Waverly, Va., next Tuesday, Dec. 8. See program. This is an important meeting and should be largely attended.

—The total receipts to our postal service during the fiscal year ended June 30, 1908, were \$191,478,663; total expenditures during year, \$208,351,886, a deficit in the department for the year of \$16,873,222.

—Rev. L. F. Johnson, who retires from the pastorate of our Greensboro first church has done faithful and efficient service there and he leaves greatly beloved of the people among whom he has labored.

—No wonder Mr. Carnegie is rich, and is growing richer. A New York manufacturer testified before the House Ways and Means Committee the other day that the tariff on pig iron alone pays to the steel trust \$135,000,000 a year, "an infant industry".

—Angels of mercy defend us. What will Catholics do next? Read this: A dispatch dated Rome, Nov. 6, reads, "The Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Catholics by non-Catholic clergymen." A threat that reaches beyond the grave.

—The Federal Council of the Churches of Christ in America, more than thirty denominations representing 18,000,000 souls, is in session this week in Philadelphia. It has been in preparation six years. This is the first time in our history that the Protestant churches of America ever came together in one body.

—Three of the Conferences, Alabama, Ga & Ala., and the N. C. & Va. have, or have provided for Christian Missionary associations. We have no doubt that the other conferences will do so. We are not doing our full duty along missionary lines and these Associations

will serve to keep alive and develop the missionary spirit.

—Our Greensboro first church welcomed its new pastor, Rev. W. H. Bolton, Thanksgiving evening in fitting fashion, and gave him cordial welcome to Greensboro and to our Southern work. Here is hoping that Bro. Bolton brought his heart with him and that under our Southern sun it will soon be aglow with warmth and devotion for all our interests and enterprises.

—Our Christian Annual for 1909 will be the fullest and best so far. Besides the proceedings in full of all our Southern conferences, it contains the proceedings of the Southern Christian Convention at Greensboro last May, a complete ministerial directory of all ministers of our Convention, and Sunday-school statistics for every Sunday-school in the bounds of the Southern Christian Convention. The price is 20 cts. post paid.

—A fight is on to close up the saloons in Suffolk, Va. It is devoutly to be hoped that the cause of sobriety, law and order will triumph. We note with pardonable pride and pleasure that our great temperance advocate, Governor R. B. Glenn, is to take a hand in the campaign, the Suffolk correspondence of The Norfolk Landmark Nov. 28, speaking of the matter thus: "A committee had a personal interview with Governor Glenn yesterday in Norfolk and he said he would come to Suffolk during the campaign, fixing the date upon his return to Raleigh from a brief visit to Springfield, Mass.

—There is high praise, and ready sale, on every hand for our "Training the Sunday-school Teacher to Teach." Over five dozen copies were sold and sent out last week, and already more than that number have been sent out by mail or express this week. Even to the average reader, who does not care to study as a text for teaching, it is worth far more than the price, 60 cts. per volume. It has 236 pages, and is packed with invaluable facts about the Sunday, the Church, and the Bible. Our Southern Convention took a great step forward when it arranged to have that book written and published.

God and The Constitution. Some have said that ours is a Constitution without God in it. They mistake the letter for the law, the semblance for the substance. Since Abraham Lincoln's day every President has issued every year a thanksgiving proclamation. No president now would dare not do this thing. And the appointment of Thanksgiving Day reveals the truth that there is a profound sense of God in the

hearts of the people who are back of the Constitution. Because we believe and teach that there is a God in Israel we proclaim and observe a national Thanksgiving Day. For President Roosevelt was everlastingly right when he declared that "The nation that knows not God, in which the religious spirit wanes, falters and fails, is doomed to ruin."

WALKER AVENUE CHURCH—
THANKSGIVING.

The Thanksgiving service of the Walker Avenue Christian church on Thursday evening was one of singular impressiveness. It was the last service held by Brother Johnson as pastor. Seated in the pulpit with him was our new pastor, Rev. J. W. Bolton, of Britton, Mich., who arrived Wednesday evening. The choir rendered a special program of music and Brother Johnson made an appropriate address. The collection was for the Orphanage at Elon College.

Following the service a reception was held in the Sunday-school rooms of the church. Deacon Charles A. Hines presided and made a short address in which he expressed to the retiring pastor the deep sense of regret of the congregation at his departure, and in turn welcomed the new pastor. Bro. Bolton's greeting to his new charge was clear and impressive. Bro. Johnson's parting words breathed of a love for the people of the church and city and an increased interest in the Master's cause here.

Rev. Mr. Bolton, who comes to succeed Bro. Johnson as pastor, is a native of Indiana, but is descended from North Carolina stock. For several years he has been pastor of the First Christian church of Britton, Mich. Mrs. Bolton will arrive next week and they will reside on Walker Avenue.

The departure from our city of Brother Johnson is an occasion of genuine regret among our membership. He and Mrs. Johnson have endeared themselves to our people and have formed deep and abiding friendship in the city. The growth of the work here under Bro. Johnson's leadership is known to most readers of The Sun. The membership has increased in six years from 45 to 175; we now have a Sunday-school enrollment of 170 and the various auxiliaries are in splendid condition. The finances of the church are in good shape. The work of Bro. Johnson leaves not only greater responsibilities but also affords greater opportunities for our new pastor. As we stand at the point which divides the epoch of our church history

just closing from the new one into which we are entering we have no misgivings as to the future of our work.

C. A. H.

Greensboro, N. C., Nov. 27.

A DESTRUCTIVE CRITIC OF 2908..

(To the Reader of 1907.

Dear Brother: Although interested in the able writings of the higher critics of 1907, especially in their assumption of having discovered something valuable, as if the "historical method" were new in studying the Bible, I confess I became somewhat drowsy under their monotonous efforts to make the sacred writings seem to abound in misstatements. But I gradually absorbed their genius and spirit, and seemed to become a destructive critic, though calling myself a higher critic.

While in this state of mind, sleepy though I was, I seemed to live rapidly through the centuries, century after century, until I found myself moving among scholars who dated their letters with the numerals, 2, 9, 0, 7.

On seeming to be roused from a semi-consciousness, and supposing that a thousand years had passed from the time I fell asleep under the dreary chanting about the mistakes of the Bible, I seemed to be walking among the fancied alooves of my library, now increased by the additions of a thousand years, and coming across the following correspondence I give you the letters, believing that it may be interesting to the reader to observe how the reasoning of the future destructive critic (writing in 2907 of our times in the spirit in which the destructive critic of 1907 writes of Bible times) will make the conditions of our generation to appear.

If we of the year 1907 know something of the conclusions of the learned gentleman of 2907 to be false, whose letters I now reveal, or if his modes of reasoning are absurd, or if he lays stress on insufficient data in his logic, or, especially, if he is ludicrously given to denying the statements of eye-witnesses to the facts which we of our time know to be true, these faults must not be attributed to me: for I copy the letters and publish them exactly as I found them a thousand years before they were written.

J. J. Summerbell.)

Dayton, Ohio.

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TWENTY SIXTH LETTER.

Kinkade, New Zealand, 30, 7, 2908.

My Dear Grandson:

Your grandmother's charge against Campbell's book, that it was not honest, was so serious that I determined to make another investigation of his "New Theology." I need not relate the many good passages I found: for it does not prove the worthiness of a book, that it contains some good things: for they may be inserted as a help to inducing the reader to accept the poisonous matter. Therefore I did not waste my time in lingering to admire Mr. Campbell's eloquence

and rhetoric, or to join with him in his attacks on some possible theological errors, which may have come through misinterpretations of the Bible. For I remembered your grandmother's suggestion that I might approach the study of Campbell's book in the same spirit in which I studied the Bible.

Whether she meant this as a compliment or the reverse I do not long consider. It was more important to find whether she misunderstood Campbell or not. That she misrepresented him was inconceivable: first, on account of her absolute honesty; second, on account of her well known genius for truth. You know she is celebrated among our scientists for the natural faculty she has for getting at the very core of a subject. In the laboratory, or among the manuscripts, she seems instinctively to find the truth. She is a natural discoverer. That is what gives her words such weight with scientific men.

One morning, when entering my study, I found lying on my library table the book of Campbell, with some passages marked, and this written in her handwriting in the margin: "My dear husband, read this one passage of Campbell carefully, and you will see that he is dishonest." The passage she had marked was the following:

"Jesus knew and loved the Old Testament scriptures, but whenever He found a statement therein that jarred upon His moral sense, He rejected it in the name of the higher truth declared by the Spirit of Truth within His own soul:—

(1) "'Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment.'

(2) "'Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by the heavens, for it is God's throne, nor by the earth, for it is his footstool. Let your communication be Yea, yea, nay, nay; for whatsoever is more than these cometh of evil.'

(3) "'Ye hath (sic) heard that it hath been said, Thou shalt love thine (sic) neighbor and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'

"Jesus knew what He was doing. In all these instances He was quoting from the Old Testament, and deliberately superseding in the name of truth certain prescriptions of the very law which He said He had come to fulfil (pages 179 and 189).

I read the long passage. It looked all right. Then I read it aloud. It sounded all right. Next I read it very slowly,

and then noticed that your grandmother had underlined these words of Campbell: "In all these instances He" (Jesus) "was quoting from the Old Testament."

That gave me a clew to what she meant. And I examined the first quotation that Campbell made from Jesus. Then for the first time I noticed that Jesus did not say, Ye have heard that it was said in the Scriptures. He did not say it was said by God. He did not say it was said by Moses. He did not mention the prophets. He said, "Ye have heard that it was said by them of old time."

Ho! I said to myself; Grandmother, this is the time you have made a slip: for Jesus was quoting from the Old Testament, even though he only used the words, "them of old time." And I turned to my Bible, to find the words, "Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment." I found the first part readily, "Thou shalt not kill." But I could not find the first part linked with the last part. That puzzled me: for Campbell said, "In all these instances He was quoting from the Old Testament."

I soon saw that Jesus was quoting from traditions or glosses about the Old Testament, wherein the words Old Testament appeared in part; and that he was not quoting from the Old Testament, but from words spoken by (or to) them of old time.

I then took up the second quotation furnished by Campbell, the one about swearing. I looked for it in the Old Testament, but could only find a part of it.

Then I took up the third quotation, the one about loving one's neighbor and hating one's enemy. Again I spent much labor in vain: for I did not find that exactly in the Old Testament. The nearest was this: "Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah." (Lev. 19:18).

It now became evident that Jesus was condemning the traditions which by small modifications or additions annulled or modified the Old Testament's moral or spiritual doctrine. He even went further along the Old Testament line sometimes than the Old Testament did; as in the case of the commandment against adultery, and the punishment of criminals in the "eye for eye" matter; neither of which was referred to by Campbell. But in all these cases Jesus was emphasizing the moral doctrine of the Old Testament against the interpretations that superseded it.

It then became evident to me that
(Continued on page 12.)

THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR DEC. 13.

A Few Suggestions.

Solomon Dedicates the Temple.

I Kings 8:1-11.

Golden Text: I was glad when they said unto me, Let us go into the house of the Lord. Psalms 122:1.

Review. Review the previous lesson, thoroughly, accurately, briefly—in such a way as to bring out all the essential points. Insist also on its spiritual teachings.

Connecting Links. Our last Sunday's lesson occurred in the first year of Solomon's reign. After the choice therein recorded Solomon proceeded to rid himself of those who threatened the permanency of his throne—of Adonijah, Joab, Abithar, and Shimei. He then turned his attention to building the temple—a building his father David designed to erect, but which God denied him, promising that his son should do so. The foundation of the temple was laid in the second month of the fourth year of Solomon's reign, and the work was completed in the eighth month of the 11th year of his reign—thus the temple was seven and one half years in building. It was eleven months afterwards before the temple was dedicated, or in the seventh month of Solomon's 12th year on the throne. Here call for the account of the building of the temple assigned last time—2 Chron. Chap. 5-7.

The Lesson. The lesson today falls into four divisions:

1. The People Assembled, verses 1-3. Discover by question who assembled, whither they came, for what they came, whence they brought the ark (at this point it will be well to review the first lesson of this chapter), the other name for the city of David. (It may be well here to tell the class that the temple was built on Mount Moriah, where Abraham was about to offer up Isaac, that David's palace was on mount Ophel, and that the temporary dwelling place of the ark was in a tent in the city of David, the southernmost edge of Zion (for all three ridges were called collectively Zion.) to whom they came, when they came (The eleventh month corresponded roughly with our October—it was the last month of the religious, and the first of the civil year,) and what the priests took up, (here find how the ark was to be moved and by whom, and call attention to fact that priests here on a special occasion move it,—Josh. 3:6; 6:6).

2. The Old Tabernacle Stored Away, Verses 4-5. Find where this tabernacle was (it was at Gibeon,) on what occasion Solomon had been there before, for

what purpose, what this tabernacle contained, who had made it (Moses), and what was done with it and its contents (stored in some of the many chambers flanking the temple), what the kind and congregation were doing.

3. The Ark Installed. Verses 6-9 Find who brought in the ark, by what phrase it was described, what covenant is there referred to, whither they carried it, under what they placed, what the cherubim were, facts concerning them and the Holy of the Holies, what they did with the staves of the ark and what this signified (it seems that this difficult case means that the staves were drawn out from their sockets and made to press against the veil that divided the Holy of Holies from the Holy Place—thus bulging the veil out, but this bulge could not be seen from the court in front of the temple. The significance appears to be that the ark had reached its resting place and so its staves are no longer needed to carry it—the staves could not be entirely removed (Exod. 25:15) and this was the next thing to it.) What the ark contained—what these stones were, who put them in the ark, at what place and when. (There had also been in the ark a golden pot of Manna and Aaron's rod that budded, but these were likely lost while the ark was among the Philistines.)

4. God's Glory Crowns the Work. Verses 10-11. Here discover what happened when the priests came out of the Holy of Holies, the extent of the cloud, its effect on the priests, what the name for the glory of the Lord is (Shekinah). Here call for the following works assigned last time; references to the Shekinah in the Scriptures; the conditions on which God would continue to regard the temple as his dwelling place, 1 Kings 9:1-9; What the New Testament has to say about God's dwelling place, Acts 7:46-50, 1 Cor. 3:16; Jesus' Figurative use of the temple, and its perversion by his enemies, John 2:19-32, Matt. 26:61 and 27:40.

Review the lesson by the topic method.

Truths and their Application. 1 The dedication of a house of worship is a joyful occasion today as well as in Solomon's day, and the presence of God is just as truly there today as then, tho' not visible to the natural eye. Happy are the people who have erected a becoming house of worship.

2. In the golden text David declared he was glad when his friends proposed to go with him into the house of the Lord. It ought always to be a pleasure to go to church. No habit is better than the church going habit, and none yields larger returns in happiness to those whose going is of the spirit.

3. We are ourselves the temple of the living God, we are told in the New Testament. How cautious then we should be not to defile these temples by any foul habits or any filthy and obscene language!

4. Respect for God's House needs to be taught in many quarters today. So many go to church to stand outside and gossip or sit inside and whisper. Others have the habit of coming in late. There should be no levity or irreverence of any kind in God's house.

Assignments for Home Study. Ask one to find all references in the Old Testament to Bethlehem: a second to be prepared to tell the story of Luke 1:1-2:7; a third to be prepared to tell the Story of Math. 1:18-25; a fourth to be prepared on John 1:1-18.

W. A. Harper.

Elon College, N. C.

Lesson X December 6, 1908.

Solomon Chooses Wisdom.

I Kings 3:4-15.

Golden Text: The fear of the Lord is the beginning of wisdom. Prov. 9:10.

This history of Solomon is connected with much that is dark, mysterious and distressing. He commenced his public career under the most bright and encouraging circumstances. The son of the pious David, he had been favored with his religious instructions and example. He had been interested, too, in many fervent prayers which had ascended to God in his behalf. He began his course in a way so devoutly and wisely that God greatly approved of him and gave him largely beyond what he had sought of him in prayer and for a time the prospects before him were more fraught with hope and promise than any who had swayed the sceptre in Israel.

Solomon prayed for wisdom and God richly endowed him with it. He seemed to understand all the principles of nature. He was celebrated as a sacred poet and his proverbs exhibit supernatural attainments which heavenly inspiration conferred upon him.

The splendid choice of the young king. When in a dream Jehovah offered him his choice, wisdom, great riches, or a long life. He had just begun to realize the responsibility placed upon him as the leader of the nation and asked for wisdom to deal with its affairs righteously. It was a momentous decision. It revealed the keenness of his preception and assured the other qualities the statesman needs.

I append the following clipping from the writings of S. D. Gordon in S. S. Times:

G. W. T.

THE BIGGEST THING.

By S. D. Gordon.

The youthful king made a splendid start. He put God first. Already he was showing the wisdom for which he afterward asked. Before he had asked, God had given. From every tribe and corner of the nation the leaders were summoned, princes of the blood, whose influence affected the whole national life.

It was redolent with memories of God's presence with them, and his power exerted for them. It spoke eloquently of the wondrous beginning of their national life. The thousand burnt-offerings recalls the munificence of the princes' offerings when this same brazen altar, which now smoked under Solomon's offerings, had been dedicated. The whole affair, a holy national festival lasting many days, would have a great and deep influence upon the religious life of the nation. It was a great beginning of the new reign.

We are not kings over men as Solomon was; but each of us is a sovereign in his own life. Our sovereignty begins as early as we begin to choose one thing and refuse another. We can begin right.

"Greatly begin! though thou have time
But for a line, be that sublime,—
No failure, but low aim, is crime."

God promptly accepted the young king's thoughtful acknowledgement. He always does just that. Every movement of the heart toward him touches his heart and draws him nearer. He is always waiting to come nearer. His door is always open. He responded in kingly fashion, too. It is common for kings to show their favor by granting favors. The King of Israel's king graciously says, "Name what you want." It is a way God has with all the members of the family, a wondrously winsome way. When Jesus came he was constantly saying, "What wilt thou?"

He is still saying it. To every man of us, who brings the offering of his heart, the wondrous King comes, and bending graciously over, says, with smiling earnestness, "What wilt thou?" Solomon's father probably taught his growing boy what he had written down in the song for the temple worship, "Delight thyself in the Lord, and he shall give thee the desires of thy heart."

Solomon made a great response. He was weighed down with a sense of responsibility. He felt keenly the great task committed to him by his father and by God. It would take an unusual wisdom to do his work well. He is thinking most of his work, and of the people whose character he would be molding. He thinks of himself only in relation to

his service. The king seems to him bigger than the man. It was a great and noble response that he made.

Was it the greatest? I am not thinking of Solomon when I ask that question, but of ourselves. The question is not meant to be a criticism upon him, but only to help us. Each of us has an answer to give to the same question. What shall we ask for? What is the greatest thing we can ask for?

Enoch evidently asked for the privilege of walking habitually with God, for that was the thing granted him. Moses used his opportunity to cry out earnestly, "Let me see thyself" (Exod. 33:18). The Hebrew ruler of the great world-empire of the Nile valley put purity of life first of all, even at the risk of his life, and was reckoned the wisest man of his day by his sovereign.

The Jewish premier of the world-empire in the Babylonian plain prized an undefiled life above all else, and his name is still in common use for the rare subtlety of his judgment. Here are three of earth's greatest and wisest rulers. The desire dominating all these men is the same underneath, for it is the pure in heart that see God, and walk with him, and grow like him.

Did Solomon ask the best thing? That is to say, Shall I ask for myself what he asked for himself? What shall I ask for? Because that is the thing that will be given. Looking back, I may know what I have longed for most by what I have. What shall I ask? Ah, God! give me a pure heart, a heart made clean by the precious blood of Christ, and being made clean daily and kept clean by the holy fire of the Holy Spirit, and of my steady, sturdy willing to have it so. And then my kingdom will be wisely ruled. For the man is more than the king. The doing for others will never rise above the level of what I am in myself.

The greater includes the less. The kingdom given to the seeker carries with it all other needed things. God gave the king what he asked, and many things that he had not asked. He always gives more than we ask, but he always gives on the level of our asking, up or down. He can give only through the open door of our asking.

That is, he cannot give on a higher level than we allow. It is very striking that he who has been commonly called the wisest man became the greatest fool morally at the end. Whatever you do, ask the highest thing, for it includes all below. Enoch was the wisest man of his day in the sort of life he chose to live, though he asked not for wisdom. The two great Egyptian and Babylonian premiers, and the founder of that people

which has outlived all others, received their heart's desire, and a wisdom that has made them renowned among men. Thou art dealing with a king; be sure to ask the biggest thing.

GONE.

The summer is gone, and the autumn is nearly passed. During these charming days the sky never looked, nor did the sun ever shine, brighter. The heat has been changed into cooler weather by the lightning which has partly burned the impurities from the air and given to it more health and vigor.

You have seen, with profound wonder and admiration, the lightning flashing vividly over the way while it was writing its name with a pen of fire upon the clouds. Its name can be plainly read amid its terror, grandeur and power. A silent power it was until put in action by the friction of the clouds and other causes. Then it played and glared with lurid beauty about us until some felt lonely and in danger. The great thunder storms of the year have passed over, and the floods have ceased, clouds have swiftly passed on the wings of the wind, and let the sun come out in his autumn beauty. Beautiful season of the year, our hearts beat gladly at its return. You wished for it in the burning days of summer, and now you can rejoice in its golden splendor.

Gone—the fleeting hours are gone—many of them treasured up in pleasant thoughts—new born ones continue to come inviting us to use them better and appreciate them more. The good honest noble ones will enjoy them—the bad, dishonest ignoble ones will curse them. Life to each one of us is what we make it. You may be shut up by ignorance, prejudice and other causes, but lift the veil of darkness from your eyes and see with increasing delight the light of knowledge the light of the world, the light of God.

Each day expects better and greater things. These days without clouds are so cheering, they fully compensate for all the dark ones through which you have come. So the brightness and happiness of heaven will reward us for the darkness and gloom of earth.

J. T. Kitchen.

In one deal at Louisville, Ky., Nov. 19, the American Tobacco Company bought of the Burley Tobacco Society, about 80,000,000 pounds of tobacco paying therefor \$14,000,000. The Society had pooled and held the tobacco crop for all of 1906 and 1907, and in this sale disposed of the 1906 crop at 20½ cents per pound and the 1907 crop at 17 cents per pound. This is said to be the biggest tobacco deal of the kind on record.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENDAR, 1908.

Christian Missionary Association.

Spring Hill, Waverly, Va., Tuesday, December 8.

PROTECTION FROM SIN.

The greatest enemy to man is sin. It has been, in one form and another, his one foe from the beginning till now. Not only a foe of all time, it has been and is an enemy against the whole race of mankind. One may question, or disregard, "total depravity," but one may not question or disregard universal depravity. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Now there is one, and only one, source of protection from this bitter and avowed foe. This protection is found in the world's Redeemer. In Him is full and perpetual protection. The life that is hid with Christ in God is safe and secure. The life not so hid is exposed to dangers within and perils without. Of this we have not seen a more beautiful and pointed putting than the following from The Sunday School Times of Nov. 14, 1908:

"No man need fear sin when he is fully protected against it. And we may always have such protection; it is only when we choose to be unprotected that sin works its destruction with us. The insulation of safety to the man who must handle live wires of death-dealing voltage is the rubber glove. Clothed in that, his hand has nothing to fear. Our insulation is even more sure. "Put on the armor of light," writes Paul; and a moment later adds: "put ye on the Lord Jesus Christ." Christ Himself is our insulation against the currents

of death. We may put Him on, we may be literally clothed in Him. Evil cannot touch him; therefore it cannot reach one who is in Him. No one was ever contaminated by sin except after having broken away from the protecting power and person of the Savior."

That puts the matter clear and mighty. To all of this we give fullest assent; as will also every true child of God. No Christian man or woman can have an ideal lower than this: can strive for anything less than this. This is the mark of the high calling of God in Christ Jesus. And it would be a contradiction in terms to say that any true Christian aimed at other than this mark, and kept it ever in view.

Commenting on this beautiful thought of The Times, Dr. Barrett of The Herald of Gospel Liberty says: "No sane advocate of the 'second blessing' theory, so far as we have heard, has ever claimed more in the way of results than this." Good, and to the point is that, to which may be added also with equal truth, that no sane Christian, so far as we have ever heard, has ever claimed less than this in the way of results.

There is no middle ground. Heaven does not consort with hell, and righteousness makes no compromise with sin. A man is either saved or unsaved; regenerate or unregenerate; a child of God or a son of wickedness. Or to put it in Dr. Barrett's words again "The truth is there is no middle ground—no place to be "on the fence"—it is one or the other, a life of holiness, or a life of sin. Not that a holy life has no mistakes, nor that it never yields to the tempter for a moment, but its purpose is in the right direction and is ever seeking to follow Jesus on to victory."

If The Times' comment covers the claim of all those who advocate a "second blessing" it covers likewise the claim of those who have put on Jesus Christ and lay claim to Him as their safety and security from the attacks and onslaughts of sin. Against sanctification as a work of grace like this we have never yet heard any Christian, any true child of God open his mouth in aught or argument. This is that toward which the whole world of Christian men and women have struggled and do struggle through the ages.

FORGETTING GOD.

There is danger to a home, a nation, or a people only when they forget God. History reveals that no nation ever fell and lost its integrity, until it turned from God, or if a pagan people, from its gods. There is that in worship and religious devotion which preserves na-

tional vigor, and keeps alive the fires of patriotism. When faith in God is gone, (or faith in the gods among pagans) love of country wanes and dies. Patriotism is inseparably bound up in faith, faith fixed upon a power higher than man or country.

With this historical fact goes the other equally patent that nothing does so much to destroy a people's faith in God, and absorb the energy of their devotion to Him, as unusual material prosperity. Prior to the loss of faith, and the consequent destruction of loving devotion, there is always in history great material prosperity. Babylon and Athens and Rome debased themselves with wanton luxury—and then they forgot their gods and fell. Great prosperity absorbed their strength, distracted their minds, dissipated their energies and destroyed their faith.

It was not their riches. It was not their accumulated wealth. But it was because their riches made them forget God. It is always the fatal blunder.

When a nation, when a community, when a house-hold forgets God, whether from riches or from poverty, there is danger ahead. That man is silly and simple and foolish indeed who allows his gain, or his business, to absorb all his strength, engage all his mind, require all his energy.

A long, long time ago, Job had already learned from history, experience, and from God enough to write: "Can the rush grow without the mire? Can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God." (Job 8:11-13).

The Greater and Lesser. The great, immense and immovable China is now sitting at the feet of her near neighbor, Japan, and is trying to learn those lessons whereby Japan has recently sprung into a world power and become mighty among the nations. There are now more than five thousand Chinese students seeking learning in the colleges and universities of Tokyo, Japan's capital. Chinese students are scattered throughout the "Flowery Kingdom" trying to learn not only the Japanese books and language, but her ways of seeing and doing things. Here is a picture to look upon. The Japs, among the least in numbers of the nations, have suddenly become the teachers and the inspiration of an Empire without limitations and a multitude without number. And the lesser is leading the larger.

Keep right with God.

SUFFOLK LETTER.

One of the most fashionable audiences that ever assembled in the Suffolk Christian church witnessed the marriage of Dr. Japheth Edward Rawls and Miss Emma Copeland Holland, on Tuesday evening, November 24, 1908, at 7 o'clock. The bride is the daughter of the late Charles E. and Mrs. Susie Holland and the niece of Col. E. E. Holland and W. H. Jones, Jr., President and Cashier of the "Farmers Bank of Nansmond." The groom is the son of Mr. and Mrs. Luther Rawls of Holy Neck, a graduate of Elon College, of Belle View in New York City, one of the founders and owners of Lake View Hospital, and a prominent physician of Suffolk. Both are members of the Suffolk Christian church.

Palms, ferns, trailing vines, green and white arches over the aisles, with myriads of candle and electric lights made the auditorium a fairyland.

The choir sang, "Rose Maiden" just before the bridal party entered to the strains of Lohengrin's Bridal March, rendered by organist, Prof. A. M. Wilber.

Misses Mary Elizabeth Williams and Elizabeth West opened the ribbon gates. The ushers entered and crossed in front of the altar. John P. Lee, W. S. Beamon, F. A. Holladay, Harvey M. Holland, Charles E. Holland, and Dr. E. R. Hart of Suffolk, Harry L. Trotman of Churchland, W. T. Williamson, of Norfolk; R. W. Rawls of Rocky Mount, N. C.; and W. H. Jones of Franklin, Va.

Little Misses Frances Everett and Alice Taylor followed the bride strewing flowers in her path.

The bride's sister, Miss Susie Holland, was maid of honor, dressed in white and carrying yellow chrysanthemums, and entered with her sister, Mrs. H. L. Trotman as matron of honor. Mrs. Trotman wore yellow duchess satin and carried white chrysanthemums.

Little Harry Trotman, nephew of the bride, preceded the bride bearing the wedding ring on a silver salver.

The bride, gowned in white directoise satire, her tulle veil caught with a wreath of pearls and lilies of the valley, bearing a shower bouquet of maidenhair ferns and lilies of the valley, entered on the arm of her brother, Herbert H. Holland, who gave her away, and the groom entered from another door with his brother and best man, Dr. D. S. Rawls, who is his partner. The Melody of Love was rendered by the organist during the ceremony which was performed by the pastor.

The bridal party left the church un-

der the inspiration of Mendelssohn's wedding march and left by N. & W. train for a tour of Florida and Cuba.

Many out-of-town people as well as a great throng of home folks pronounced the marriage a most beautiful one and wished for them an old-fashioned "much joy."

A sumptuous ante-nuptial dinner, a great number of beautiful and useful presents, and a host of callers, made the bride's home a center of much interest and many pleasantries during the day and night.

Not only best wishes but prayers attend this popular couple on their bridal tour and far into their wedded life.

At the residence of Mr. and Mrs. J. E. Daughtrey on West Washington St. at 7:15 p. m., Nov. 25th, 1908, Mr. Solomon Clyde Nelms led to the marriage altar Miss Marguerite Matilda Daughtrey. The parlor had been decorated with green, lights gleamed through the garden effect and a few close friends and the families of bride and groom witnessed the ceremony that united two lives according to the laws of God and of the land. It was a very sweet marriage and they left on N. & W. train for a southern tour only a day behind Dr. Rawls and his bride. They will spend most of their time in cities in Florida visiting various cities and places of interest. Mr. Nelms is an office man in the service of N. & W. Ry.

There were many valuable and useful presents, and the bride is a favorite among many friends. She is also a member and Sunday-school teacher in the Suffolk Christian church.

My own prayers attend both of these couples now and to the end.

W. W. Staley.

Elon College Notes.

On Wednesday afternoon in the college chapel Miss Mary Watson, daughter of Dr. and Mrs. G. S. Watson, was married to Mr. Thomas Chandler of Gary, West. Virginia. It was one of the most beautiful marriages ever witnessed here. The ceremony was performed by Rev. J. O. Atkinson, D. D., pastor of the College church. It was largely attended by both visiting and home friends attesting the great popularity of the contracting parties.

Thanksgiving was observed here by the regular thanksgiving service in the college chapel at 9:30 a. m. As soon as the preaching was over rules were suspended and the remainder of the day was spent in social pleasures. Sumptuous dinners were served for the occasion in both dormitories and the club houses. It was a day of unalloyed pleas-

ure and all unite in wishing for many happy returns of the same.

The Annual Debate and entertainment of the Phi. Society was given in the college chapel on Thursday evening at 8 o'clock. The young men acquitted themselves with honor. The entire program was well rendered, not a poor selection or rendition during the evening. The query: Resolved that United States Senators should be elected by a direct vote of the people. Affirmative, W. S. Winstead, Arnold Hall, Negative, William G. Cobb, Jr., Edgar T. Hines. The judges rendered the decision in favor of the affirmative.

Miss Jennie Herndon, who has been sick in Greenville, N. C., has returned to her home here and is improving rapidly, and will, we trust, soon be restored to health and strength.

The revival service began in the college chapel Friday night and will continue for a week or more. Rev. N. G. Newman of the Eastern Virginia Conference is doing the preaching. These services have been looked forward to with much interest, and it is the prayers of many that those of our student body who are unsaved may be brought to know Jesus as their Savior ere this series closes.

College examinations have been posted and will begin Dec. 16th, and continue for one week. Students are busy reviewing and as a rule are doing excellent work, far above the average. The health of all is good.

The large number of out-of-town guests who have been with us for the Watson-Chandler nuptials, Thanksgiving, and the Phi. Debate and Entertainment are one and all welcome guests. The large number prevent us from mentioning each individually. Come again, friends. J. T. C.

The election passed off quietly in Cuba. The Liberal Party prevailed and General Gomez was elected President. Our government is to withdraw January 28, according to promise of President Roosevelt and the Cubans must weed their own row.

—According to statistics obtained at Washington one marriage in every twelve in this country ultimately terminates in divorce. This covers the 20 years period from 1887 to 1906 inclusive, and is a larger per cent than that in any other known country.

—If a Sunday-school teacher is to try to teach in the Sunday-school should he not try to some extent to prepare himself? The day has passed, if it ever existed, when the teacher can afford to bridle along in any sort of fashion before his Sunday-school class.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$1563.25
Monthly Dues.

Blannie Franks05
 Bettie Franks05
 Dwight Franks05
 Noma Franks05
 Numa Franks05
 Maryon Saunders25

Monthly S. S. Offerings.

Sanford, Aug, Dec. 1908 5.00.....
 Happy Home, N. C.33

3rd Quarter Birthday Offering. 1908.

Memorial Christian Temple,
 Norfolk S. S. 3.67
 Greensboro, N. C. 2.88
 Linville, Va. 1.64
 Union, Va. 1.13

Special Offerings.

Mrs. W. J. Long,
 Littleton, N. C., 1.00
 W E Sharpe..... 40.00
 for Alamance Ins. and Real Estate to
 Guardians for Mitchell children.
 Wachovia Loan &
 Trust Co 1.20
 (Guardian for Brown Children to Jan.
 1, 1909.)

Miss Beulah Fowler .. 12.00
 on support of brother, Oct. and Nov.)

Mrs. Bettie Cates 3.00
 on support of children, Nov. 1908.

From Orphanage Com. Norfolk
 Memorial Temple 8.50

Thanksgiving Offerings.

New Salem Christian Church
 Lebanon, Ind., 3.75
 James B. Morris 1.00
 Adarmere, Va.

J. C. Ellis 1.00
 Pinner's Point, Va.

Whistler's Chapel, Va. 1.00
 Newport, Va. 3.07
 Holland, Va., 16.85

Amt. 45th week, 1908, \$226.32
Total \$1789.57

Elon College, N. C., Nov. 25, 1908.

My Dear Children and Friends:

Today the fattened turkey will be killed and the cranberry sauce made, the juicy old 'possum' will also be prepared for tomorrow baking and if any should lack the sweet potato call on the orphan boys and they will supply your needs! Indeed this must be a happy season anyway. Thanksgiving, marriage bells, days off from school and all these things make us realize that some event is upon us. May all hearts realize the beauty due Almighty God for His rich provisions for us in 1908.

The Thanksgiving offerings are now coming in nicely and liberally. Rather remarkable is the fact that the 2nd Thank-offering came from New Salem Christian Church, Lebanon, Ind., so far away and yet so prompt. It but establishes the fact that everywhere there are those who are in sympathy with the orphan child. We sincerely thank Mrs. T. B. Dawson, Elon College, for a nicely dressed hen for our Thanksgiving dinner.

The Orphanage Committee of Memorial Temple, Norfolk, Va., have indeed been friends to the Orphanage, and we are very grateful to them, also the Birthday offerings from the Temple Sunday-school have been regular and helpful, and they will accept our thanks and best wishes that they may have many more birthdays.

We are glad to have 6 Sunday-schools report this week; Sanford, N. C., one of our mission schools pays for 5 months—pays up and ahead. Now with our Thanksgiving for 1908, a thousand dollars more than last year, and if all the Sunday-schools will make liberal monthly offerings, with the nickles and dimes of the children to fill up the little corners, our work bids fair to grow and we may accept quite a number of other children who need our care.

We hope very soon to submit our farm report; we know that many of the friends at home want to know what the Orphanage farm is doing.

With deep gratitude to all the people for what they have done, and for the rich hope that comes to us this Thanksgiving Day, we say, May the Lord bless the people; and all the people 'Praise the Lord for His goodness.'

Sincerely yours,

Uncle Jim.

Elon College, N. C., Nov. 20, 1908.
 Dear Uncle Jim:

Today is my birthday. I am five years old and weigh forty pounds. I'll be so glad when I am old enough to go to school.

I am sending twenty-five cents this

time with best wishes for a joyous Thanksgiving.

Fondly,

Maryon Saunders.

Thank you, Maryon. A nice birthday offering you have sent.

Raleigh, N. C., Nov. 21, 1908.

Dear Uncle Jim:

We will write our letter for Nov. We are going to school now. Our teacher is Miss Meader Rollens. We like her fine.

Enclosed please find twenty-five cents.

Blannie Franks,

Bettie Franks,

Dwight Franks,

Noma Franks,

Numa Franks.

Improve the school hours, little friends, and when you are men and women you will know they were the happiest of your life.

THE TRUE VIEW OF MANKIND.

(Address at the funeral of Adoniram J. Wrightington.)

At the beginning and end of a human life, one is likely to put a true valuation upon the great verities of existence. For then the issues of life are borne in upon our nature, and the divine judgment, which active or dormant is found in every man, asserts itself. That the evil that men do lives after them, and the good is oft interred with their bones; it not and cannot be true. Naturally the good that a man does is remembered, and it should be so. The judgment of love is always truer than the opposite judgment, and we all feel this instinctively. The moral universe will allow no other spirit to have perpetual control. And this instinct of human nature tends to show that the forces controlling the world are moral, and that righteousness is the most common thing in the world.

It is true that the world judges men before death differently than after they have fallen asleep. More leniently, more kindly, more lovingly, but as the world grows in the providence of God to something higher, and purer and more divine, and the prejudices become weakened. And growing ever nearer to the Creator, we begin to see, ever so dimly, as he sees, to love as he loves, to have compassion as he has compassion. The great things of life will receive their proper places, and the little things be ignored. What a man's work is, or what he did, will be hid under the greater questions: How did he do his work, and What was the general spirit back of his life?

In our present society, to make money may make the living, but it is kindness,

and love, and thoughtfulness, and smiles that make life worth the living.

Some men have made magnificent livings, but deplorable lives, and these lives seem more deplorable, because their ability turned in the right direction would have made glorious successes. But every one, from his own standpoint, may make this glorious success, and the greatest things become not some far-off-divine event, but a present heaven of which builders and makers are God and mankind.

I am asked to say no word to-day in praise of him whose memory you cherish, and yet his life has spoken more clearly than any word of minister or friend. You know him and have loved him. The memory of absent friends comes to us as beautiful dreams of the night which we long to have realized. Not that this world is not beautiful and real, for it declares the glory of God and showeth his handiwork, and an appreciation of God's gifts makes us enjoy the world. Yet it is only the means to an end, only the path to the larger self, only the avenue to the unlimited reality, only the first beams of light in a beautiful morning that suggest to him who has faith that the light of day will surely come to the watchman of the night.

"To see the beautiful world,
To breathe the fragrant air,
To hear accordant sounds,
To feel, to be,—
This is not life!
There is a larger view,
There is a deeper breath,
There is a finer touch,
And a diviner sound,
Than sense can e'er reveal.
To see the glory in the Infinite,
To feel the breath of the Almighty,
To hear the voice of the I Am,—
This is to live."

Not to learn to die, to learn how to live, is the lesson set before us by the Divine Teacher. To make lives that shine forth as stars in the night, not brilliantly, perhaps, as the great sun of the heavens, that gives light to all men, but faithfully so that one poor mariner, buffeted by wind and wave, may see which way to steer his bark to the desired haven. Such a life is worth living.—Rev. Carlyle Summerbell.

—Nearly 2,000 coke ovens that had been idle almost a year in the West Va. fields resumed operations at the beginning of this week.

—Gov. Glenn addressed a great meeting at the Y. M. C. A. at Springfield, Mass. Sunday, Nov. 29, and received an ovation and great applause during the address. He spoke on temperance.

NO CONFLICT BETWEEN RELIGION AND SCIENCE.

The centuries-old question as to whether there is any really irreconcilable conflict between religion and science, or rather between the Bible and the teachings of scientific investigators, is discussed from a new angle and interesting point of view by Rev. C. F. Aked in the December number of Appleton's magazine. Dr. Aked makes the point that the attempts to prove that the Bible does or does not controvert certain demonstrated truths of science rest upon a false view of the greatest of books. There is no justification for treating the Bible as though it were a text-book of instruction in scientific knowledge. Its purpose is religious—to inspire the heart and soul of man and not to reveal to him the secrets of physical science.

"If the Bible is silent now as a science primer," says the Appleton article, "it speaks in clearer tones and with a more vital inspiration as the Book of Righteousness. It comes not to teach geology, but to proclaim God. The Hebrew prophets found in existence creation—story, myth and legend. They found among the legends of the Babylonians, the myths of the ancient Mesopotamian peoples, stories of Creation, of Paradise, of Serpent, and of Flood. These stories they made their own, stripped them of their offensive and superstitious heathenism, their polytheism, the childishness of the antique day in which they had first seen light, and set them to illustrate the surpassing greatness and goodness of the religion of Jehovah. Of all created things, the sea monster (the aligator or the crocodile, most likely, called a whale in the Authorized Version), is the one thing specifically named in the first chapter of Genesis until man is named. Why? Is this an accident? Is it not that while surrounding peoples might worship the crocodile, or at the least hold it to be a sacred thing, the Hebrew sought to direct attention to that great God, high over all, who 'made the great sea monsters, also?' The star adoration and nature worship of ancient Chaldea find their rebuke in the Genesis story which declares that God made 'the two great lights, and 'the stars, also.' To call the thoughts of men from the creature to the Creator, to set forth God as Supreme over all, to restrain men from worshiping that which had been made, and to fill their souls, first with wonder and then with love, as they contemplated Him who had made—this was the purpose of the Creation stories of Genesis."

As Dr. Aked explains, much of alleged

conflict between science and religion comes from the confusion of religion with theology. Theology is itself a science in the proper meaning of the term since it is a systematized account of our knowledge of God. It may change and progress by reason of any new and true thought about God which any one of all the sciences may suggest, but religion is the same yesterday and today and forever, for religion is the life of God in the soul of man.

NORFOLK LETTER.

Rev. C. C. Ryan of the Temple reports one new member recorded yesterday on profession of faith. They had quite an increase in their Sunday-school over the Sunday before.

At the third church the morning congregation was larger than usual. Rain interfered with the evening service. Those present at the evening service were edified by the reading of a letter from Roy Edwards who is now at Nyac New York—preparing for the mission field. Readers of these letters of mine will remember that some weeks ago, I mentioned the fact of his going, and going out entirely trusting in the Lord. He is only 18 years old and on account of his age and some necessary preparatory work, he is not in the Institute at Nyac, but in the academy there. He writes that he was to lead the prayer-meeting about two weeks ago, and that he had prepared quite a long talk, but when he got up to make his talk, it all left him and he floundered about the best he could feeling that he was making a complete failure, and when he came to himself one of the boys in the meeting was on the floor confessing Christ, and that several made a profession that night; and that the next day instead of having recitations they had prayer-meeting lasting from 9 a. m. to about 9 p. m. and that the same spirit kept up for several days until every boy in the school was brought to Christ. The principal of the school had remarked on how wonderful it was to hear boys leading in public prayer whom he, not more than ten days before, had to lock in a close room and feed on bread and water because of their bad behavior. He is giving all the glory to the Lord, and is rejoicing that the Lord is using him, even before he gets to China.

Yesterday afternoon at the Academy of Music, before a large audience, that filled the lower floor and almost filled the second floor, was held a temperance rally that sounded the key note of prohibition for Norfolk. Rev. Dr. James Cannon, Jr., of Blackston, Va., and Rev. E. J. Richardson, field Sec., of Norfolk, Va., of the State Anti Saloon League,

were the principal speakers. Short addresses were made by Mr. J. M. Cratty, Pres. of the Anti-Saloon League of Portsmouth and Rev. J. T. T. Hundley of the Disciples church of Norfolk. They all were agreed that the saloon in Norfolk **must go**, and that its going is only a question of time. It has not been definitely determined yet just when it will be wise to launch the fight, but Norfolk must soon fall in to line and wipe out this blot, on its fair name—this plague spot of the State. We are praying now and preparing to fight.

J. W. Manning.

Nov. 30.

(Begun on page 5.)

Campbell's statement that Jesus "in all these instances was quoting from the Old Testament, and deliberately superseding certain prescriptions of the very law which He said He had come to fulfil," was "deliberately false." Instead of doing what Campbell stated, Jesus was commanding what Campbell was doing: that is, the trying to do away with the Scriptures.

Though Campbell quoted some of Jesus' words in the effort to make it appear that Jesus was "superseding" the Scriptures, Campbell did not quote the words of Jesus in the connection, which he spoke to show his opinion of those who superseded the Scriptures. Let me quote Jesus' words:

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:17-20).

And yet Jesus said those terrible words in the very connection of the passages Campbell quotes. Thus Campbell directly reverses Christ's meaning. He makes out Jesus as "superseding" the Old Testament, although Jesus said, "Think not that I came to destroy the law or the prophets." Jesus was condemning the very thing that Campbell was doing; and yet Campbell represents Jesus as doing the thing Campbell did, and as teaching it.

It is no wonder that your grandmother denounced Campbell personally. Notwithstanding what I wrote you of my admiration for him, I will have to give him up. If the people of 1908 discovered

his misrepresentation of Jesus, it is no wonder that his home audience interrupted him in his preaching with cries of "No, no," when he represented that Jesus was feeding the thousands in Palestine with five loaves and two small fishes of truth; though he did not word it exactly that way.

Also, their discovering the unreliability of Campbell will explain why the higher critics of that century gradually lost their influence over the people, so that higher criticism came into ill repute, and in popular estimation became equivalent to destructive criticism, although some of the critics had rendered service to religion. It seems that disaster after disaster came on our cause. Ward's words defending open saloons on Sunday, Harnack's unlucky admissions of the early date of the Christian Scriptures, and Campbell's misrepresentation of Jesus' teaching, prejudiced spiritually-minded people against our cause. And so it is in our day. It is discouraging

Affectionately your grandfather,
Higher Critic.

DIED.

Price.

In the presence of a large congregation on the 4th Sunday of Nov., at Mt. Bethel church in Rockingham county, N. C., the writer preached a sermon in memory of sister Eliza M. Price, better known as aunt "Haley," who, with her husband, Eli Price, was converted under the labors of Rev. Isaac N. Walters in 1852 and joined the church at Union, Alamance county. Her husband died in Richmond in 1865, while on his way home from Elmyra, N. Y., leaving his wife with six small children and no means of support except her own efforts assisted by her oldest son, a boy fourteen years old. Sister Price loved her children and was always interested in the cause of religion and she rarely missed attending service, giving liberally of her limited means for the support of the gospel. About 18 years ago she moved to Rockingham Co. and united with Mt. Bethel church, of which she was a consistent member until her death.

She died June 25, 1907, at the ripe age of 74 years, 4 months, and 18 days.

She leaves five sons, her only daughter having died about 5 years ago.

The large concourse of people present at her funeral showed the esteem in which she was held by the community.

A. F. Iseley.

—President-elect Taft in an interview, Nov. 20, says he has not yet chosen

a member of his cabinet and that no position has been promised by him to any one.

—The Dowager Empress, the real ruler of China, beginning her reign in the year Abraham Lincoln was inaugurated president of the United States, gave out this in the last hours of her life last week: "I look back over fifty years of sorrow and trouble, and even at the end of my life my anxieties still are with me and I can find no respite." Kings and rulers are not always the happiest folks by any means.

—The Government Bulletin just issued giving condition of crops for Nov. 1, says yield of corn per acre in 1908 is 26.2 bushels as compared with 25.9 for 1907 and the total yield is 2,642,687,000 bushels in 1908 as compared with 2,592,320,000 bushels in 1907. The estimated average yield of tobacco is 825.2 pounds per acre as compared with 850.5 pounds in 1907. The average as to quality is 78.9 per cent against 90.00 one year ago.



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should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

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goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

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—Mayor Tom L. Johnson of Cleveland, Ohio, who led a vigorous fight for a 3 cents street car fare, and other reforms in that city, has lost all his fortune, reports say, and must now give up his palace for a cottage. But the plucky ex-mayor says he "is happy all the same."

Joseph Bryan, chief owner of The Richmond Times Dispatch, died at his country home near Richmond, Nov. 20. Mr. Bryan was one of Virginia's wealthiest and most influential and useful citizens.

The American Federation of Labor was in session at Denver, Colorado, the past week. Samuel Gompers of Washington, D. C., was reelected President and John Mitchell, Second-vice-President.

—Prof. W. A. Harper of the Chair of Latin in Elon College has organized a Sunday-school Teacher Training Class of twenty-two members, the class having begun to meet for study and recitation last Sunday. Which means that from this time forth Elon College will send out well-prepared Sunday-school teachers, as well as good every day school teachers.

CURED OF PERSISTENT CASE OF ECZEMA.

St. Louis, Mo., Sept. 1, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have been a great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialist here for skin diseases without success. Some time ago, my sister, Mrs. Elton, formerly of your city, induced me to use Tetterine, and after using same a few weeks, I am grateful to realize that I am at last cured of the tormenting, burning eczema. So valuable a remedy as Tetterine should be known of by the thousands throughout the country who are suffering as I have been, and I shall take pleasure in recommending it wherever an opportunity presents.

Very respectfully,

(Signed) Miss A. B. King; 5639 Vernon street.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer.

Shuptrine Company, Savannah, Ga.

Those who hear our Governor on temperance will never regret their time and effort, and will not live long enough to forget what he says. He talks from the

heart and wins men to his way of thinking. The temperance people of Suffolk have made no mistake in choosing their man.

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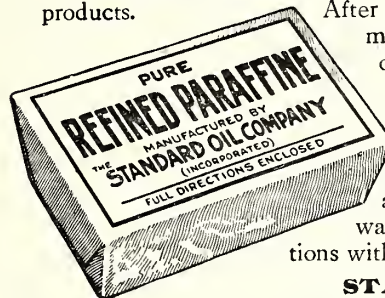
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After cooling, simply pour a thin layer of the melted paraffine over the jelly or jam in the case maybe. Hardens almost immediately.

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MARRIED.**Turner-Parker.**

A very quiet marriage took place near Liberty Spring, in Nansemond county, Virginia, when Miss Iola Parker of Liberty Spring became the bride of Mr. George W. Turner, a prominent citizen of Windsor, Va. Only a few intimate friends gathered to witness the ceremony. The bride was robed in a dark blue traveling suit.

After the ceremony the couple drove to Suffolk where they took the Norfolk and Western train for Norfolk enroute to Washington and other cities.

They will reside in Windsor.

R. H. Peel.

Busby-Young.

A beautiful home wedding took place on the afternoon of Nov. 4th, at 4 o'clock p. m., at the residence of Mr. and Mrs. A. J. Hutcheson, Park View, Portsmouth, when their sister, Miss Elizabeth Meredith Busby became the bride of Mr. Albert Lesly Young. The home was tastily decorated with growing plants, gold and white chrysanthemums, and many shaded lamps added to the beauty of the scene.

Promptly at the appointed hour the bridal party descended the stairs entering the parlor which was crowded with friends of the contracting parties, where the words of the impressive ring ceremony were said by the writer. The bride was becomingly gowned in ivory white messaline and lace and bore a sheath of mammoth white chrysanthemums. She was attended by her sister Mrs. Augusta Jerome Hutcheson as matron of honor who wore a gown of cream-colored lansdown en princesse and carried yellow chrysanthemums. Mr. Stanly Frank Cooke was best man.

The bride, who is a very attractive and accomplished young woman is the daughter of Mr. Caleb R. and the late Mrs. Emily Busby of Suffolk. She is a graduate of the Nansemond Seminary. She has resided in Portsmouth for the past few years and is a valuable member of the Christian Church. The groom, who is a young man of many sterling traits is a son of Dr. Henry Young, of Manson, Iowa. He is employed in the equipment electrical department of the U. S. Navy Yard of this city.

Immediately after the ceremony the bride, donned a traveling suit and they left on the Washington steamer. From Washington they will go to Chicago, thence to Manson, Iowa, to visit the home of the groom. The splendid array of cut glass and silver, china and brie-a-brac et cetera attested their popularity.

After their return in December they will reside at 424 County St.

J. W. Harrell.

Chandler-Watson.

Thomas William Chandler of Gary, W. Va., and Mary Lillian Watson, of Elon College were united in marriage in the Chapel at Elon College, Wednesday, Nov. 25, 1908 at 3:30 p. m. At the hour appointed Miss Elise Ramsey at the piano rendered most skillfully Venetian Love Songs while the audience was in waiting. Just before the bridal party entered Miss Mary Lon Pitt sang most beautifully, Hasting's "Proposal." To the step of Lohengrin's wedding march the party entered in this order: Ruth Wicker and Mary D. Atkinson, ribbon girls, down opposite aisles. Behind these came the ushers in pairs, P. E. Morrow and J. W. Barrett: J. W. Bathershill and A. Liggitt Lincoln. These were followed by the attendants, Miss Annie Watson with Mr. J. Adolph Long; Miss Maggie Hall with Mr. M. D. Hubbard: Miss Regina Williamson with Mr. Authur Luck: Miss Helen Hall with Mr. Alfred Hayes: Miss Annie Staley with Mr. D. B. Iseley. The maid of honor was Miss Ellen Watson, sister of the bride. Immediately preceding the bride was little Mary Graham Lawrence who carried to the altar the wedding ring on a silver salver. The bride came to the altar accompanied by her father, Dr. G. S. Watson, who gave her away, and the groom was accompanied to the al-

tar by his brother as best man, Mr. Luck J. J. Chandler. The troth was plighted beneath a large marriage bell suspended from an arch way of evergreens, the souvenir ring ceremony being used, Rev. J. O. Atkinson officiating.

The party retired to the strains of Mendelssohn's wedding march. The college chapel was tastefully decorated with potted plants and evergreens. The bride's maids wore white silk with black picture hats and carried bouquets of white carnations. The maid of honor somely attired in white messalin satin, black picture hat and carried boquet of La France foses. The bride was handsomely attired in white Messaliu satin, with bridal veil, and carried a shower bouquet of Bride's roses. The two ribbon girls wore pink silk, and the ring bearer white silk, corded and plaited, and looked like lovely faries from dreamland. The color scheme was pink, green and white, which scheme was carried out in the decorations of chapel, altar—and at the bride's home where delicious refreshments were served the bridal party and friends immediately after the marriage. The home of the bride was especially beautiful in its decorations and the two hours there for social joy and refreshments were all too brief. The presents were numerous, handsome, costly.

The bride is the oldest daughter of Dr. G. S. Watson, a graduate of Elon College, a most charming woman and exceedingly popular. Mr. Chandler is a successful business man and miner

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THE CHRISTIAN SUN, Elon College, N. C.

of West Virginia. They left for a tour of northern cities.

There is nothing more sacredly and joyously beautiful than the marriage of a young man and young woman who have given their hearts to each other for all the vicissitudes and experiences of life. It is a God-appointed, heaven-ordained procedure at which human hearts rejoice and angels are glad. The marriage altar is sacred and from it home is born—that sweetest word of human creation and attainment. A.

DIED.

Self.

Nov. 21, 1908, Clara May, daughter of Robert L. and Lula Self, aged 4 years, 2 months and 20 days. She had not been well for two or three weeks, but was thought to be better when she was suddenly taken worse Friday morning and died the following day. We sympathize deeply with the bereaved parents in the death of their little one. She was a great joy and comfort to their home.

The funeral services were conducted at their home in Burlington, N. C., by the writer, and the remains laid to rest in Pine Hill Cemetery. Sweet be, thy sleep little one till Jesus bids thee awake.

P. H. Fleming.

Lassiter.

Parker Pearl Lassiter, the oldest daughter of Brother and Sister Joseph Lassiter, of Liberty Christian church, was born Oct. 13, 1893, died Sept. 3, 1908. Parker was a bright, interesting girl, obedient to parents and affectionate toward her brothers and sisters. Her disposition made her a favorite among the children of her age in the community. In the summer of 1896 she was received into the church by Rev. M. W. Butler and last year baptized by the writer. There is one brother in the family older than Parker and three brothers and two sisters younger. Lee, the oldest brother and Parker were very devoted and it was beautiful to see the expressions of devotion during the illness of the latter. The other children are Carry Lee, Hurley, Staley, Herndon and baby Ruth. Parker is missed in the community, Liberty S. S., her class; but nowhere as in the home. Parents and other loved ones feel the loss with a deep sorrow. Yet they can say, His will be done; God's way is best.

C. E. Newman.

Henderson, Nov. 23.

RESOLUTIONS OF RESPECT.

Whereas the angel of the Lord called

home our brother, Rev. R. H. Holland, on Nov. 19th, 1908, and whereas he was a faithful and loyal member, both of Holland Christian church and Ladies' Aid Society, therefore be it resolved,

1st. That we bow in humble submission to the divine will, knowing that He doeth all things well.

2nd. That in the death of brother Holland the church has lost one of its most faithful members and interested workers.

3rd. That we thank our Father for his example of resignation and patience at the approach of death and pray that our faith may be strong and we too be upheld by the Powerful Arm when we cross over to meet him on the other shore.

4th. That a copy of these resolutions be sent to the family as an expression of our sympathy, a copy be sent to the Christian Sun for publication and a copy entered upon the minutes of the Ladies' Aid Society.

Miss Ressie Holland,

Mrs. W. Q. Peele,

Mrs. M D Britt,

Committee.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

—It is now concluded that Hon. Elihu Root will be elected to the Senate to the seat now held by Senator Tom Platt of New York.

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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
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